1:Takakura : H-4, 5 (no date) 1960 AB6 Ainu AB6
Feudal Japan 1182

and it was an historic trade for the Japanese.[38] The goods in this trade were highly valued, considered as a part of the products of Matsumae, and even offered as gifts to the Bakufu.[39] Although these goods were all called Santan goods, they originally came from China. They were sold to Manchurians who took them to a trading post on the lower Amur where they were exchanged for the furs of the Santan who, in turn, brought them to Karafuto. In later years Karafuto Ezo went over to Santan and traded with the natives there or directly with the Manchurians. There were two main routes by which goods came in. The one in which goods were brought directly to Shiranushi by the Santan and the other where a Santan could cross the mountains from the west coast to the east coast to trade with the Orokko for animal skins. The Orokko would, in turn, trade these goods plus seal oil, at Roreinaibutsu, for the rice, yeast, tobacco, and skins which the Ezo of Sōya or Southern Karafuto brought to that spot. The latter route was insignificant in the amount of trade it handled.[40] Actually, the Santan trade was small compared with the Chinese trade at Nagasaki since boats only large enough for five men were used. But the wares handled were Chinese and it was Bakufu policy to permit foreign trade only at Nagasaki, so the government could not ignore what was an illegal trade—particularly after it assumed direct control of Karafuto.[41] The trade had also assumed a political significance which placed it outside the sphere of an ordinary business transaction. We have a situation parallel to that when the Japanese first gained control of Ezo. A business relation is initiated, disputes develop, and the Santan, backed by the Manchurians, subdue the Ezo. The trade then assumes a tributary aspect with obligations on the Ezo and the Manchurians, as they had done with the Santan, establish officials among the Ezo who are called *Harata* and *Kashinda*,[b] similar to the *Otona* and *Kozukai* of the Japanese system. These officials

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found in the southwestern part of Hokkaidō. Saisenkai ed., *Hokkaidō Genshi Bunka Shuei* (Collection of materials on the primitive culture of Hokkaidō), intro. and pp. 19 ff.

[38] *SHS* 1: 79.

[39] "It was said that blue beads were brought into Karafuto from North Korai [the Korean kingdom of Silla] . . . although they were called Tsugaru insect nests . . . a careful inspection revealed that they were not the nests of insects and it was decided at this time that they be presented [to the Shogun]." *Ezo Dan Hikki*.

[40] Karafuto narabi ni santanjin no gi moto hanin e aitazune sōrō kakitsuke sashiage sōrō ni tsuki soesho kakitsuke migi (Materials attached to reports submitted by former guards in response to queries concerning Karafuto and the Santan), *Kyumei Kōki* 7 in *SHS* 5: 806 ff.

[41] "It has been announced officially that trade will be opened with Ezo and that trading posts will be established. The fact that trade which heretofore has been confined to the West will be opened in the East is truly a great turn of policy." *Ibid.*, 5: 764

[b] J. Harrison, Kita Yezo Zusetsu or a description of the island of Northern Yezo by Mamiya Rinsō. *Proc. Amer. Philos. Soc.* 99 (2): 100 fn., 1955.

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER LII

ON A JOURNEY

The incidents related in the following chapter took place a good many years ago, before Hokkaidō was as accessible to foreigners as it is now. There were hardly any good roads and not a foot of railway had been laid, nor surveys for such taken. Nor had the rivers of the interior been bridged. One had to travel on horseback, sitting cross-legged on a pack-saddle, as a rule, though sometimes it was possible to obtain a foreign-made saddle. The deep rivers were forded by means of small dug-out boats or large barges, which took in men, baggage, and horses too. These were generally drawn across by means of ropes.

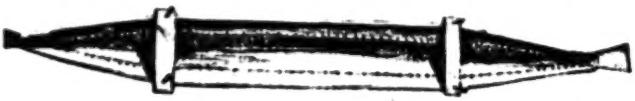
My old friend and servant, Parapita by name, used to pride himself on his great learning, and he taught me many things when we were journeying together. I gathered much from him as we were making our way among the villages. He was always very entertaining and much of what he said and did was quite unexpected and often most practical.

The pony I was riding one day was a very old, small, and poor one. He was not up to carrying my weight and was remarkably shaky in the knees. He was also a mighty stumbler. As we were going along at a fairly sharp trot, he suddenly stumbled and came down. I was immediately and without warning shot like an arrow several yards clean over his fore-quarters, for I found nothing for my feet, which were crossed over his shoulders, to grip. His head was nowhere to be seen. The poor brute had fallen on his own head and neck! There was the poor head tucked nicely under one of his

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

them to capsize and "turn turtle." The anchors used by the Ainu are very ingenious; they are cut out of a piece of wood, with either one or two barbs, and two stones are fastened on the sides of the stem so as to carry the anchor to the bottom. No compass is either known or used by the Ainu, and the natives shape their course by sight of land. They very seldom go long distances out at sea, as they are fully aware of the dangers of the ocean and of the imperfection of their own methods of navigation, though they are wholly incapable of making any improvements by their own judgment. The canoes are always beached when not used, and each family possesses its own. There are none which are the property of companies or are common to certain villages.

AINU WOODEN ANCHORS.



TOP VIEW OF AN AINU CANOE.

The track between Ubahu and Urakawa is rough, and the rivers are somewhat troublesome. Not far from the Mitsu-ashi river one has to pass a tunnel which has been made through a rock projecting into the sea. In rough weather it is difficult and dangerous to get through, as the waves wash right through the tunnel. In fair weather it affords a safe passage to the traveller.

The Matourabets (the winter fishing river) was successfully waded, and the Ikantai[1] village passed. Then at Urakawa or Urapets (the fish river) I made a halt for the night. There are many half-breeds at Urakawa, and a few real Ainu, but the small population is composed mostly of Japanese fishermen.

Seven and a half miles further, at Shama-ne—a corruption of *Shuna*, stones, and *ne*, together—there are some magnificent

[1] *Ikan*, a canal made by salmon on river-beds to lay their spawn; *tai* thick.